CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

CHRISTIANITY IN INDIA.

The following extracts are a continuation of the replies of Rev. Mr Adam to Dr Ware's inquiries respecting the causes of the failure of missionary efforts in India:—

The incarnation of the Deity, it has been already mentioned, is an idea extremely familiar to the native mind, but idolators, instead of being conciliated and won over by a doctrine so consonant with their own, are rather flattered by the close resemblance which they suppose can, in this respect, be traced between Christianity and Hindooism, and are thus confirmed in their ancient superstitions.

Connected with the doctrine of the Icarnation is that of the trinity, both of which, while they are retained, will prove insuperable obstacles to the propagation of the gospel in this country. It is to these that Mussulmans constantly recur in their reasonings against Christianity, and it is upon these that the Unitarian Hindoos, or those who have relinquished idolatry on the authority of the Veds, have hitherto grounded all their objections.

The despite in which Christianity is held by Mussulmans, on account of these doctrines, is so notorious that it seems scarcely necessary to adduce any particular examples. I shall therefore mention only one. A Missionary, in one of his first attempts to speak in the Hindoosthanee language under one of the sheds erected for native worship, was endeavouring in general terms to impress on the minds of a few Mussulman hearers a conviction of the dignified character and meritorious sufferings of Christ, when he was stoped by one who impatiently inquired, "Is Jesus Christ God or not?" To this the missionary, with great deliberation and seriousness, replied, "He is God." The Mussulman, to show his contempt, immediately made a profound obeisance, and, without adding a word, left the place. The missionary, since that time, has never returned the same answer to the same question.

The manner in which these doctrines are received by Hindoos will be best shown by the following extracts from two missionary publications.

The editor of the Missionary Chronicle, in giving an acconnt of the native Chapels erected at the expense of the Bengal Auxiliary Missionary Society, and of the labours regularly carried on in them, thus proceeds:—"The congregations at Mirzapore," a quarter of Calcutta where one of the native chapels is situated, "frequently consists of persons who possess a scanty knowledge of the Bible, and are led away by Socinian [Unitarian] principles.—We have found more opposition from these persons than even from professed idolaters.—For whilst the later only inquire, 'which of the two systems is correct? the former declare they have forsaken idolatry, and at the same time despise the religion of Christ."—*Bengal Auxiliary Missionary Chronicle for June*, 1823, *p.* 29, 30.

The Committee of the Calcutta Baptist missionary Society, after describing the partial reformation of a youug man who had at one time been a violent opposer of missionary labors, add: "beside the class of hearers to which the above mentioned young man belongs, there are others who give us some pleasure mixed with much pain. These are persons who, having cast off the shackles of idolatry, seem to conceive that salvation consists entirely in believing that there is but one God. We cannot but rejoice when the darkness of heathenism vanishes before the splendour of divine revelation, and those who have been so long sitting in the shadow of death, emerge from this dreary state, even though it be but to the *precincts* of light and life. Respecting some of these, we are led to hope that they will be drawn forward by the cords of love and mercy, till they come under the meridian rays of truth; but respecting most of them it is melancholy to observe, that having beheld the dawn of day, they shrink back again from it, and involve themselves in shades as obscure as those from which they had emerged. These furnish a striking exemplification of what the Saviour has said of those who, by rejecting his divinity, ensure their own condemnation. Such characters are to Missionaries in the present day precisely what the Pharisees were to our blessed Lord; they have light enough to render them troublesome and injurious; troublesome to the defenders of truth, and injurious to those who still continue in error. They annoy a missionary wherever they meet him, by speaking in the most obscene manner on the doctrine of the Trinity. Whatever may be the topic of his discourse, they endeavour to put an end to it, by introducing this subject; and though they deny the fact, that Satan exercises an influence over the human mind, they actually prove it, by their conduct on these occasions; for with an arrogance that could spring from no other source, they ask, If Christ be the Son of God, then * * * * * * *? These, and many other awfully irreverent questions, which would excite unmingled pity in an enlightened mind, produce a very different effect on an idolatrous auditory; they return to the worship of their 330 million deities with fresh satisfaction, after they have heard the God of the Christians abused with all manner of vile aspersions. How strange, that men who rest every thing on the unity of God, (in which all Christians believe equally with themselves,) should, by their absurd conduct be the encouragers of idolatry, and thus 'shut up the kingdom of heaven against men, neither going in themselves, nor suffering those that are entering to go in.' This is the effect of unsanctified knowledge. It ought, therefore, to be the concern of Christians, when interceding for the heathens, to pray, not only that their minds may be enlightened, but more particularly that their hearts may be affected.—*Fifth Annual Report of the Calcutta Baptist Missionary Society, printed by order of the general meeting held June* 10, 1823, *p.* 3, 4.

These extracts are important, as exhibiting probably the unconcerted agreement in the same sentiments on this subject, of two distinct bodies of Trinitarian missionaries labouring in Calcutta; although from both publications bearing precisely the same date, it would almost appear that some particular occurrence affecting the Independent and Baptist Missionaries had called forth this complaint from them both at the same time. Be this, however, as it may, these passages suggest two or three remarks which I shall briefly note.

First, it is difficult to ascertain what the writer in the Missionary Chronicle means, when he speaks of some natives being "led away by Socinian principles," and afterwards represents these same persons as declaring that they "despise the religion of Christ." Is he ignorant that these natives never perhaps heard the name of Socinus pronounced? Is he ignorant that Socinus at least professed to be a Christian, however unwilling some may be to allow his claim to that character; professed to honour and even worship Christ; and, which is the only stain upon his character that has passed down to his posterity, even gave undue countenance to the persecution of a good man, whose only crime was refusing to bestow on Christ that adoration to which Socinius and others thought him entitled; and that, consequently, those who are truly "led away by Socinian principles," instead of declaring that they "despise the religion of Christ," will rather be disposed to go to improper lengths in showing how highly they honour him, and how much they value his religion? Is he ignorant of all this? Or is there more malice than ignorance? Does he mean to say, that these natives were, in evangelical slang, Socinians, i. e. in direct terms, Unitarian Christians; and to insinuate that all such "despise the religion of Christ?" If this be his object, let him beware how, by the magic of a name, or the trickery of an insinuation, he traduces the character of those who sincerely follow a common master. "Let him of himself think this again, that, as he is Christ's;—even so are they Christ's; (2 Cor. x. 7·) and that they place so much the higher value upon Christianity, in proportion as they believe that they hold it in greater purity.

Secondly, there can be no doubt that the persons described in these two extracts are not Unitarian Christians, but Unitarian Hindoos, who probably know little more of Christianity than what they have received from Trinitarian Missionaries. From the second extract, accordingly we learn, what is left unexplained in the first, that it is "the doctrine of the Trinity" they despise, and not "the religion of Christ." While therefore Unitarian Christians in Calcutta must lament that, in opposing this doctrine, they should use irreverent and obscene language, they cannot forget that it is not these persons, but the missionaries themselves, who are "the encouragers of idolatry," by teaching a doctrine so little defensible, and involving, according to to their own tacit admission, *unutterable* contradictions and absurdities. And it certainly ought to stimulate the zeal of Unitarian Christians that no such bad effect can result from their endeavours to make known the gospel in this country, unfettered as they are by a doctrine wihch excites so much opposition, which reason and scripture alike disown, and which, as it is admitted to be incomprehensible and absurd, must be regarded as useless, if not hurtful.

Thirdly, it is intimated that the belief of these persons in the unity of God, "in which all Christians believe equally with themselves," has been produced by the labours of Missionaries, who have been thus the means of bringing them "to the *precincts* of light and life."—However grossly the doctrine of the Divine Unity has been corrupted by Trinitarians, it is pleasing to receive from such a quarter so explicit an acknowledgement of its truth and importance, especially when it is connected with the fact, that in another missionary publication (see Quarterly Friend of India, No. IV. published in December, 1823, Preface, p. 3.) the endeavours of Unitarian Christians to recommend this and other doctrines as having a "direct tendency" "to destroy" the "very essence of Christianity," to "reduce it to a level with Mahometanism, and cause revelation itself to sap the foundation of natural religion." Leaving the Serampore and Calcutta Baptist Missionaries to reconcile the different estimates which they have respectively formed of this doctrine, I would here only add that the reception of it by an increasing number of respectable Hindoos, cannot, without palpable inconsistency and injustice, be regarded as an effect of the labour of either of these missionary bodies; nor of the Serampore Missionaries, for they seem to regard it with a feeling of unmingled ho[illegible] as an approximation to the creed of Isla[illegible]; nor of the Calcutta Missionaries, else those whom they had thus partially rescued from the "darkness of heathenism" would not surely turn upon their instructers, in the manner in which they are represented to do. The truth is, that, however beneficial may have been the general effect of the indirect labours of Missionaries, the effect of their direct labours upon the middling and higher classes of the native community has been decidedly injurious to the future progress of Christianity. The source, from which the persons referred to have derived their belief in the Unity of God, is mentioned in page 23.

I have thus endeavoured to state the various causes which appear to me to have led to the failure of the Missionary labours; a subject, however, upon which, it is probable, few men will think alike.

WALTON, the celebrated author of the "Lives," thus concludes his memoir of the no less celebrated DR DONNE.

'Thus variable, thus virtuous was the life; thus excellent, thus exemplary was the death of this remarkable man.'

To the place of his burial some mournful friend repaired; and as Alexander the Great did to the grave of the famous Achilles, so they strewed his with an abundance of curious and costly flowers; which they (who were never yet known) continued morning and evening for many days; not ceasing till the stones, that were taken up in that church to give his body admission into the cold earth, (now his bed of rest,) were again, by the mason's art, so levelled, that his place of burial remained undistinguishable to common view.

The next day after his funeral, some unknown friend, one of the many admirers of his virtue and learning, writ this epitaph, with a coal, on the wall over his grave:—

"Reader! I am to let thee know
"Doune's *body* only lies below:
"For could the grave his *soul* comprise,
"Earth would be richer than the skies."

The melancholy and pleasant humour were in him so contempered, that each gave advantage to the other, and made his company one of the delights of mankind. His fancy was inimitably high, equalled only by his great wit; and both made useful by his commanding judgment.

His aspect was cheerful, and such as gave a silent testimony of a clear knowing soul, and of a conscience at peace with itself. His melting eye showed that he had a soft heart, full of compassion; of too brave a soul to offer injuries, and too much a christian not to pardon them in others.

He did much contemplate the mercies of Almighty God, the immortality of the soul, and the joys of heaven: and would often say in a kind of sacred ecstacy, "Blessed be God, that he is God, only and divinely like himself."

He was early and unwearied in his search after knowledge; with which his vigorous soul is now satisfied, and employed in a continual praise of that God, who first breathed it into his active body; that body, which once was a temple of the Holy Ghost, and is now become a small quantity of christian dust.—But I shall see it re-animated.

THE PHARISEES.

The Pharisees were a sect among the Jews, that had subsisted at least above a century and a half before the appearance of our Saviour. They affected the most profound regard for the law of God, and the sacred books; but for the interpretation of them, and the mannner in which they were to be obeyed, they depended chiefly upon traditional accounts. These traditions encumbered religion with a thousand frivolous observances, which drew off the mind from the more important matters of the law; and made men look upon themselves as holy and acceptable to God, not so much from their moral conduct, and observance of divine institutions, as from their conformity to certain modes and punctilios, of mere human invention introduced among them under pretence of being the traditions of the elders. Hence their more than ordinary strictness in wearing the phylactery, and singularity in enlarging the borders or fringes of their garments.* Hence their superstition about the Sabbath, as if it had been unlawful on that day to walk in the fields, or to pluck the ears of corn, or to cure the sick, or to aid one's neighbour. Hence too their peculiar zeal and pretence to purity, in the demureness with which they fasted, the exactness with which they paid their tithes, the ostentation with which they prayed, performing that duty not only aloud, but in the public turnings of the streets; the ardour with which they encompassed sea and land to make proselytes or converts to their sect; their frequent washing not only of themselves, but of their vestments and utensils; and their holding at a distance, or separating themselves not only from Pagans, but from all such Jews as complied not with their peculiarities. To this last circumstance they seem to have owed the name of their sect; the word Pharisee being derived from a verb in the Hebrew, which signifies to divide or separate. This sect, however, not only held the soul to be immortal, but had some slight notions of a resurrection, believing that on some occasions the soul might again reanimate a body: Whence their conjecture about Christ on his first appearance, that he was either John the Baptist, or Elias, or one of the old prophets; and hence too notwithstanding the violence with which they had opposed the personal ministry of Jesus, that aptitude they displayed in after times, beyond some of the other Jewish sects, to fall in with his Revelation.

*The Phylacteries were little scrolls of parchment bound to their foreheads and wrists, on which were written texts of Scripture, taken from Exod. xiii. 9, 16, and Deut. vi. 8. xi. 18. With regard to their borders and fringes, the reader will find the origin of this distinction in Numb. xv. 38. Deut. xxii. 12.
Percy's Key to the New Testament.

The multitude assembled in heaven is described as composed of "all nations, and kindreds, and people, and tongues." Here again we must beware of forming our judgment from the feelings and views of this fallen world. There, it will be no cause of jealousy, or rivalry, or hatred, that one person received his birth on this, and another on that side of a river or sea. A man will not despise his brother on account of the different shade of his complexion; he will not seek his destruction because he spoke in another language, or renounce communion with him because he praised the same God, with the same spirit of piety, in a house of different form. All these petty distinctions will have either ceased to exist, or will be completely annihilated in the general spirit of love which will then animate every mind. One pursuit will occupy every heart; each will strive only to glorify God. There will either be no distinctions, or the distinctions be like the beautiful variety we see in the works of God—like flowers encircled with different colours to delight the eye, or with various perfumes to gratify the smell. Why should distinctions offend or variety disgust? It is the dark and selfish pride of the heart which considers itself as the only standard of right and excellence, and therefore despises or hates every deviation from itself. Let the pride be removed, and the distinction would become a pleasing variety, instead of a source of hatred.

Alas, alas! what petty differences engendered by pride and nursed by the worst passions of the human breast, here separate with unchristian hatred, those who are brethren, the children of the same God, the members of the same Church, taught by the same book, partakers of the same hope, redeemed by the same Spirit, travelling along the same road towards the same blessed country! Oh, Religion! our best, our dearest, holiest guide! is thy sacred name to be prostituted; is thy divine aim to be perverted, to sanction discord, to justify hatred, and to consecrate bigotry? No! Religion acknowledges nothing as her own work, but union and peace. In heaven, her throne, no odious denominations will parcel out the regenerated church, no frivolous distinctions be suffered to break the unity of the members of Christ, but people of every nation, and kindred, and tribe, and tongue, will unite in one worship, will be animated with one spirit, will be actuated by one principle—and that, the principle of pure and universal love. *Venn's Sermons.*

Concerning the judicious HOOKER, author of Ecclesiastical Polity, his friend and companion of his studies thus writes:—

"What admirable height of learning and depth of judgment dwelt in the lowly mind of this truty humble man! great in all wise men's eyes except his own. With what gravity and majesty of speech his tongue and pen uttered heavenly mysteries! Whose eyes in the humility of his heart were always cast down to the ground. How all things, that proceeded from him were breathed as from the spirit of love; as if he, like the bird of the Holy Ghost, the dove, had wanted gall. Let those who knew him not in his person, judge by those living images of his soul, his writings."

LIBERAL ORTHODOXY.

"Though a man does not accord with my views of election, yet if he gives me good evidence that *he is effectually called of God*, he is my brother; though he seems afraid of the doctrine of final perseverance, yet if grace enables him to persevere he is my brother still. If he loves Jesus, I will love him, whatever hard name he may be called by, and whatever incidental mistakes I may think he holds. His differing from me will not always prove him to be wrong, except I am infallible myself."

Newton.

The mind of man is not reformed by *infusing* any thing into it; but by offering Reason, argument, and Truth, that produce goodness.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 5, 1824.

We have never denied or doubted the *right* of any individuals, or any number of Christians who were dissatisfied with the character and religious services of their minister to separate themselves, and to obtain such religious services as their means and circumstances would allow. It is not the question of *right*, but of *expediency*, of *duty*, which we have contended for. We have been accustomed to think it the duty of Christians, in a thinly populated country, to overlook their minor differences, and to unite for the support of religious order, even if it be not in all respects agreeable to their views and wishes. We have thought that some sacrifice of this nature was a duty which we all owe to society, and the cause of peace and good order. That we serve the cause of truth and righteousness more by yielding our prejudices and submitting to some individual privations for the public good than we do by contending valiantly for our own views of orthodoxy. Not that the plain suggestions of conscience should in any instance be trifled with, but that we should very carefully and scrupulously examine our own hearts, to ascertain whether the supposed suggestions of conscience are not alloyed by human passions; and in all such cases, which it is to be feared are not few, to bring our prejudices and passions under the power of an enlightened sense of duty.

Every man must, indeed, be his own judge of duty, and must follow the guidance of his *own* conscience, and not that of *another*; but so long as Trinitarians are conscientiously rejecting Unitarians for differing from them on points on which certain Trinitarians, whom they receive, differ from them quite as much as Unitarians do, we are led to judge of their motives of conscience with caution. Not that we doubt that they think themselves purely influenced by conscience; but that we think we have evidence that they have deceived themselves, and that they are pleading an excuse for their conduct, which however honest they may suppose it, is nevertheless not in reality the true one. We have a right to speak with some degree of decision and plainness to those who establish other tests of character, and other standards of goodness than the scriptures have established. Where a man, practically no better than his neighbour, rejects this neighbour from his fellowship for a difference in his interpretation of the scriptures, and says—'men of my principles are the only judges of true piety; you have not come to my standard of orthodoxy, and hence have no piety, and shall have no fellowship with me,'—then we have a right to admonish them as guilty of judging their Christian brethren by a false standard, and as exalting themselves in a manner which Christian humility and meekness do not justify. As it regards the *right* of withdrawing, we repeat it, *we have never doubted it*, but we have doubted the propriety and duty of attaching so much consequence to our doubtful speculations as to make them a ground of alienation and division. If it has come to this, however, that no efforts at conciliation, and no overtures for union and peace, are to be any more listened to and tolerated; if every Unitarian is to be set down as an enemy of all righteousness, and is to be shunned as a dangerous and injurious member of society, as the editor of the Recorder certainly seems to intimate, then surely it were idle and in vain to spend our breath in contending any longer for forbearance, union and peace. If this is the reception that Unitarians are to receive at the hands of their orthodox brethren, then certainly the plea of Unitarians should be listened to with candour, if they should hereafter esteem it a duty, in all just and honorable methods, to extend the belief and influence of what they receive as important truth, without reference to parochial distinctions. If we should ever be driven ourselves to advocate this practice, let it be distinctly understood that it is not because we do not prefer peace, or because we do not think, as we have done, that it was originally the duty of Christians to bear and forbear, and to overlook their minor differences, but because under existing circumstances it is the only way in which we can defend and vindicate our Christian principles and rights, and discharge our duty in regard to what we deem the truth.

Our readers will notice on this page some extracts from a letter which we received last week from a gentleman residing at the South. There are undoubtedly many examples, like his, of the unhappy influence of a false religious education. An unconquerable disgust is excited in the minds of many against all religion, and some are even driven to a heartless scepticism by the forbidding and unreasonable doctrines urged upon them in youth. A few have the discernment finally to detect the false representations which have misled them, and by a diligent study of the scriptures, as the only guide to a right faith, have at length been brought to rejoice in the simplicity, reasonableness, and excellence of that religion, which, from the light in which it had before been held up to them, they had been led to consider as only a "cunningly devised fable." The testimony of men of this description is invaluable, as showing not only the importance of inculcating correct notions of Christianity in early life, but also of making it known in its simplicity, its beauty, and its native excellence and loveliness, to all those who have been estranged from its belief, and consequently from the enjoyment of its consoling and life-giving influence, by false representations of its true character and spirit.

SPARKS' THEOLOGICAL TRACTS. The eighth number of this valuable work is just published. The following is a list of the contents:

Thomas Emlyn—Biographical notice—An humble inquiry, into the scripture account of Jesus Christ—Danger of rashness in censuring others as heretics—Mrs Barbauld—Thoughts on public worship—Thoughts on the devotional taste, on sects, and on establishments.

We are happy in being able to communicate to our readers the following notice, from the cover of the number just published.

"It was stated in our last number, that this Collection would probably close with the present number. Such arrangements have since been made, as to induce the editor to prosecute his first design. The work will, therefore, be continued. The future proprietor and publisher will be MR DAVID REED, BOSTON, with whom subscribers and agents for the work are requested hereafter to correspond. All arrearages up to this time to be settled with the present publisher, OLIVER EVERETT.

The work will hereafter be published on the first of February, May, August, and November. The subscription price is $1 25 a volume, making $2 50 a year. To be paid on the first of June."

ORDINATION. On Wednesday the Rev. J. D. Green, from Cambridge was ordained to the pastoral care of the second Congregational Church and Society in Lynn. We regret that we have not been able to obtain from some one who was present a more full account than we are able ourselves to give of the services on this interesting occasion. We have only learnt the order of the performances which was as follows:—Introductory prayer by the Rev. Mr Brazer of Salem—Sermon by Rev. Dr Ware of Cambridge University—Ordaining prayer by Rev. Dr. Abbot of Beverly—Charge by Rev. Dr Tuckerman of Chelsea—Right Hand of Fellowship by Rev. Henry Ware of Boston—Address to the Church and Society by Rev. Mr Colman—concluding prayer by Rev. Mr Walker of Charlestown.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGITSER.

MR REED—A writer in your paper of the 15th inst. notices with some severity an account of a revival of religion in the town of Moreau, published in the Boston Recorder of 25th September. He quotes the account I presume fairly, in this manner. "In some instances, convictions have been most agonizing, and have almost driven the subjects of them to distraction and suicide. In some instances, too, the joy succeeding conversion, has been so powerful as for a time to impair the health and reason." The writer in the Register then adds: "These are the effects of a revival, as described by a friend of revivals, and as proposed for the subjects of the prayers of all orthodox Christians."

It is not quite fair to represent to one's own mind, or to the uninformed, that any denomination of Christians prays for the effects above stated. Many think revivals are to be desired when we present our supplications before the throne of grace. None pray that the revival may produce distraction or impair health, but the opposite; that it may give peace of mind which conduces to the health of the body.

The writer in the Register exhorts all who wish to understand this "strange work," to read the article in the Recorder. I was never the subject of a revival, nor were my fathers before me. We were taught from our earliest years the great truths of the Holy Scriptures. But I understand the work of a revival in a different light from the writer in the Register.

Every reader will allow, that very many men profane the name of their Maker; that they neglect the institutions of the Redeemer; that they do not much love him who has laid down his life for them. Men try to take the advantage of each other in their dealings, and suffer their resentments to live, if they do not seek revenge. Such men, Christians generally believe, not only slight and lose the joys of Heaven, but also prepare themselves for a state of awful perdition. Let such an one have a sudden conviction that his path leads to the bottomless pit; and will he not stop with shuddering? Let him realize that he has turned his back on Heaven; and will he not fear? That he has offended Him who sits enthroned there; and will he not tremble? It is not strange that these truths enforced on the heart of the practical unbeliever, should distrses his mind; that without advice, or with injudicious advice, it should sometimes almost produce distraction. It is not strange, that when one in this state of mind, by faith sees the Father of Mercies, ready to receive the returning and repenting prodigal, he should be overwhelmed with joy.

When one in a neighbourhood feels in his heart that he has been living without thought of God, and of his accountability to the judge of the quick and the dead; when he turns to the Lord and rejoices in his salvation; it is not strange, but natural, that his neighbours and associates should feel concern on their own account. This makes a revival.

"Much evil accompanies or springs from a revival." True: Speak of the *evils* of a revival, and all may listen and learn. In the revival itself,—in the returning of the practical unbeliever to a close walk with God there is much good. Many an honest and honourable man believes the revival produced this happy returning; and my own observation proves this opinion entitled to respect. APOLLOS.

Shrewsbury, October 25, 1824.

We have always been willing to admit candidly written articles into our columns, though the sentiments of the writer may not in all respects coincide with our own speculations,—provided they are not opposed to the essential principles of Christianity. We heartily agree with our correspondent, "*Apollos*," in the utility of revivals as described by him, and we presume it is not to such a revival that our first correspondent objects. We cannot but think there was some pertinency in his remarks, in application to the particular revival alluded to, especially as there was not, in the account of that revival, any intimation that it was not, in all respects, such an one as we should make the subject of our prayers for its general prevalence.

C*******, S. C. OCT. 14, 1824.

To the Editor of the Christian Register.

Having been informed that there is a weekly paper published in Boston, entitled the Christian Register, and being desirous to see a work such as I presume it is, circulated in this part, I wish to become a subscriber.

I will give you a brief outline of the religious opinions prevalent here, from which you will readily judge what necessity there is for information among those who profess Christianity. The doctrine of the equality of the Three Persons in the Godhead, is contended for most strenuously, although I have never seen any of its advocates who could give any thing like a rational defence of it.

To the belief of the Trinity may be added that of original sin, and also the doctrine that one of the persons of the Godhead died to satisfy the other two, whilst at the same time the advocates of this doctrine say that these persons are all the same.

The doctrine of predestination, according to the old plan adopted in the confession of faith, is beginning to loose ground; it has very few open advocates now, though no doubt some of those who have imbibed it from what they call the orthodox church, still cleave to it, as it is very difficult to shake off the principles, which are first impressed on the mind. This I know from experience, for I have been brought up under those doctrines from a child; though when I was a youth, (being four years old at the declaration of American Independence,) there was but little attention paid to religion where I lived, till I had attained the age of 17 or 18 years; but what little instruction I did receive, was from those who studied the "Confession of faith," and no doubt took their ideas more from it than from the Bible. Myself having had no knowledge of the views of Unitarians till within the last two months, I had, twelve or fifteen years since, discarded the whole of the Bible as a fable, seeing that, according to the common explication, by our spiritual guides, I could not believe that the Creator and Governor of the universe, would have given to his creature man, an account in writing, which would exhibit him in a character any less perfect and amiable than his works declare him, to every rational mind; and to me it is very obvious, that the doctrines above spoken of, do present him in a character which no honest and honorable man would like to claim;—for he could not be called an honest and just man, who would require me to suffer for the crime, or to pay the debt, of any of my forefathers, and especially when that same ancestor had himself taken out of my hands every means which might have enabled me to escape; and at the same time entailed on all his descendants perpetual insolvency; and all this to have been done in pursuance of an irrevocable decree of the infinite Creator. Had I continued to believe that the Bible held forth those doctrines, as the clergy have always endeavoured to impress on me, I should no doubt have continued to regard it as no better than any other book of idle tales, a mere fiction, which could have no just claim to the title of a revelation from God. But some 3 or 4 years past, when I had read the Bible, I could discover that those offensive and absurd doctrines were not contained there, and the more I have studied that book since, the more I am attached to its doctrines, and the moral precepts contained in it. But it is no wonder that people do not like to read and study the Bible when their teachers tell them it is full of mysteries, which cannot be understood till God chooses to put forth his finger and open their eyes. The use of reason or intellect, in this case, is out of the question; for who would be so resolute in folly as to endeavour to comprehend that which he is taught to believe God keeps concealed from him?

The views which some entertain of the doctrine of satisfaction would lead us to suppose that God views sin as an infinite personal injury. If this was true, then it would be necessary to have a plurality of Gods, so that one might satisfy the other. But uniting them in one, again this condition is destroyed; as one can have nothing but what belongs to both, or all, in common; and uniting the Godhead with the manhood, as they say was the case in the person of Christ, could not alter the case, for as God he could not suffer! and as man he could accomplish no more than any finite dependent being might accomplish. In every possible point of view, therefore, it is impossible that he either views sin as a personal injury, or ever did, or ever will, require personal satisfaction for it; but it is perfectly consistent with reason, and with the ideas which all reasonable men entertain of the Deity, that he should require men to forsake their evil courses and turn and live. And to effect this most desirable purpose is the design of the Bible throughout; and also of the secret monitor which God has implanted in the breast of every man, which constantly admonishes him to shun pain and the ways which lead to it, and pursue happiness.

May your labours in the cause of truth be crowned with success, and yourself with the reward of righteousness, is the sincere desire of

FOR THE CHRISTIAN REGISTER.

MR REED—Allow me to recommend to your readers a little work which I bought at your office a few days since. It is called "The Christian Calendar and New-England Farmer's Almanack for 1825." Orthodox Christians have with great wisdom availed themselvs of this means of spreading religious knowledge. An almanack goes into almost every family and is daily examined by the young and old. Many hints may in this way be given, and important truth be presented to the mind briefly but frequently. Christian Almanacks hitherto have been used as a vehicle of the religious intelligence of a particular portion of the community, And when we remember the immense number that are annually distributed from Calvinistic presses, we cannot doubt that they aid in perpetuating and spreading what we consider a system of error. I am glad therefore that a work of this kind has been published free from all sectarian influence, and the dissemination of which will be entirely favourable to practical religion. To those who have not seen this tract, it may be well to state that besides the usual matter for an almanack, and the pleasant hints of the Farmer's Calender, it contains extracts of a purely religious nature on each of the calendar pages principally from Thomson and Jeremy Taylor. These are followed by "Intelligence," concerning different religions, missions, societies &c. and "Practical Hints" on intemperance, devotion, and the moral virtues. A few "Doctrinal" extracts are given from Watts and Stuart, on the nature of creeds and the duty of inquiry and candour. The "Miscellaneous Extracts, Anecdotes, &c." all have a moral character, and the whole work is such that it might be usefully given as a moral tract. From this account of its contents your readers can judge for themselves whether they will not purchase it instead of a merely agricultural magazine, or an almanack full with the lessons and statements of an exclusive zeal.

Y'rs. &c. ——.

GENERAL INTELLIGENCE.

DISTRIBUTION OF BIBLES. In May last an order was issued by the Duke of York that no one should interfere in the distribution of Bibles to British soldiers but army chaplains. Through the influence of the Naval and Military Bible Society an explanatory order was issued in June, in which commanding officers of regiments were still allowed to communicate with the Naval and Military Bible Society; still subordinate agents in the army were interdicted as in the first order.

BISHOP CHEVERUS. Soon after the arrival of Bishop Cheverus at Montauban, he remarked in conversation, that during his residence in Boston, he "had lived on terms of strict intimacy and cordial friendship, with the ministers of different and various religious creeds, and that, at the period of his departure, he had received from them, sincere and unequivocial proofs of brotherly attachment and love. That he would, during his life, cultivate the same feelings with his protestant brethren of Montauban."

SCOTLAND. In Scotland there is a charaitable Society which has been established 120 years. Its chief exertions have been directed to the education and religious instruction of the *poor*, in the Highlands and Islands of Scotland. The Schools now patronized by this Society are 264. The number of Scholars that attend, is 13,541. The Society also supports 11 Missionaries, 16 Catechists, and 33 superannuated Teachers. The whole annual expenditure is £4251.

ALABAMA. The population of the st
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Litchfield Clos

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DEPARTMENT OF HOME AFFAIR
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of the Cabinet.

LARGE FIRE. On Saturday mo
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The principal sufferers were the M
whose loss is estimated at $10,000
uninsured, their policies having very
One or two only of the sufferers we
houses, &c. were occupied as shop
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Plaister of Paris.

MELANCHOLY OCCURRENCE. Th
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in the flames.

A man was fined by the Mayor of
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The fine was 24 hours imprisonmen
and 67 cents for each oath, or impr
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to paying the fine.

From South America, via

BALTIMORE, Oct. 29. We have
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with his army as far as *Conchan*

ALABAMA. The population of the state of Alabama is estimated at nearly 200,000. For this population we are told that there are only *sixteen* Presbyterian clergymen, and of all other denominations, probably less than *sixty*. Other parts of the United States are said not to be as well supplied as this.

AFRICAN COLONIZATION. Mr Gurley, Agent of the American Colonization Society, has just arrived in Philadelphia from the coast of Africa. He has lately visited the colony in Africa, for the purpose of ascertaining its state and prospects. His report is favourable. The greatest want of the colony, at present, appears to be a physician, though the number of deaths since March has been only about twelve, and those of ordinary diseases. No fear is apprehended from the incursions of the Ashantees. Land has been apportioned to the settlers, and a satisfactory system of government established.

The colony at Sierra Leone is safe a prosperous, and quite without apprehensions from the Ashantee war.

MONTHLY CONTRIBUTIONS. The account of money contributed during six years past, in aid of Missionary efforts, at the Monthly concert of prayer, in Park-street Church, is $4514. The greatest yearly contribution was $928. 91,

PRESIDENTIAL ELECTION.

The choice of Electors of President and Vice President of the United States took place in Massachusetts on Monday. The probability is, from the returns that have been received that what is called the ADAMS ticket has prevailed.

Representatives to Congress were also elected at the same time. In Suffolk, the Hon. DANIEL WEBSTER has been unanimously re-elected. In Middlesex Mr Everett is elected, and in Plymouth Mr Hobart is supposed to be re-elected. In Norfolk Mr Bailey has the greatest number of votes, but the choice is still doubtful.

MRS SEWARD'S ENIGMA. The following letter was sent by one of the Executors of Mrs Seward, in reply to one accompanying a supposed solution of the celebrated riddle.

Litchfield Close. Aug. 1824.

SIR,—In reply to your letter of the 4th inst. as surviving executor of the late Mrs Seward, I beg to inform you, that Mrs Seward *did not leave fifty pounds, or any sum, for solving a riddle*, and I may venture to say, that she never made a riddle in her life. There can be no doubt that some ill disposed person sent this account as a *hoax*, to create trouble to the public in applying for this shadow.

I am, Sir, your most obedient servant,
THOMAS WHITE.

DIFFICULTIES IN THE NORTH WEST. We learn that fourteen persons in the employ of the Hudson's Bay Company, have been lately killed by the Snake and Beaver Indians, in the vicinity of the Rocky Mountains. One of the forts in which a Mr Hughes, (son of James Hughes, Esq. of Montreal,) was the principal clerk, was attacked, and every person belonging to it destroyed. Those acquainted with the trade of that country, look upon these facts as strong proofs of further serious troubles. *Canada paper.*

GRANITE PILLARS. Tuesday the second of the granite pillars destined to decorate the front of the U. S. Bank, reached State-street from Chelmsford. The height of these pillars is about 22 feet, diameter 4 feet, and weight 19 tons. They are the largest columns, made of a single piece of stone, we believe, which have been seen in this country, and have therefore been regared as a curiosity. They however will bear no comparison with those which have been erected in some countries. A friend who lately returned from Russia has handed us a description of the pillars prepared for a church now building by the Emperor in St Petersburgh. They are of hard coarse Granite, 54 feet 3 inches in length; 5 feet 10 in diameter, and weigh 91 tons 6 cwt. They are to be fifty in number, and are brought by sea from Finland.

Boston Daily Adv.

DEPARTMENT OF HOME AFFAIRS It is reported, that President MONROE, in his message in Congress at the opening of the ensuing session, will recommend the establishment of a new Department of the Government with the above title. It is mentioned, that Congress probably will adopt the measure, and, to prevent an increase of expense, abolish the office of *Secretary of the Navy*, making the President of the Navy Board one of the Cabinet. *Cent.*

LARGE FIRE. On Saturday morning last, a fire broke out in James-street, New-York, and consumed three dwelling-houses, and a bakery, and greatly damaged several others, in that and neighboring streets. The principal sufferers were the Messrs Shoonards, whose loss is estimated at $10,000; and who were uninsured, their policies having very recently expired. One or two only of the sufferers were insured. The houses, &c. were occupied as shops, grocery stores, clothing stores, tin plate works, and manufactory of Plaister of Paris.

MELANCHOLY OCCURRENCE. The House of widow Ingalls of Plymouth, N.H. was consumed by fire, on the evening of the 22d ult.; and two daughters, her only children, one 6, the other 4 years of age, *perished in the flames.* *Cent.*

A man was fined by the Mayor of Philadelphia, on Tuesday of last week, for drunkenness and profanity. The fine was 24 hours imprisonment for being drunk, and 67 cents for each oath, or imprisonment 48 hours for each oath. The culprit preferred going to prison, to paying the fine.

From South America, via Jamaica.

BALTIMORE, Oct. 29. We have just received *Jamaica* papers to the 9th instant. They give, in translations from the *Gazette Extraordinary, of the Isthmus* of Darien, a Despatch from the Secretary General of Gen. Bolivar, dated Head Quarters, *Reyes, Aug.* 7. 1824, which announces,

"That on the day before the Spanish Royalist army underwent a most terrible humiliation on the plains of *Junin*, 7 miles from Reyes. Their cavalry, on which they so much depended, will never again be able to take the field.

"His Excellency the Liberator, Bolivar, having been informed that the enemy with his conjoined forces, was coming to meet him, marched immediately with his army as far as *Conchancha*, intending to come to a decisive engagement. In consequence of this movement, the enemy who had advanced as far as *Pusco*, retreated on the same road by forced marches. His Excellency Bolivar expected that he would be enabled to force them to come to an engagement, by occupying with his rear-guard, the road which they must pass on their march to *Jagua*, but the precipitation with which they retreated, procured them the good fortune of reaching and even passing the point (where we expected to encounter them,) some hours before our army, (which had to make a long day's march up craggy and difficult paths) could occupy it. Affairs being in this conjuncture, His Excellency observing that the enemy continued their retreat without a halt, and considering that the opportunity of terminating at a blow the laborious campaign in which we then were engaged, and of deciding the fate of the country was about escaping from his hands, resolved to move forward rapidly with the cavalry commanded by the intrepid Necochea, and to post in the same plain as that which the enemy occupied hoping by this movement to induce them to risk an action either for the purpose of availing themselves of an opportunity they seem to have sought so very recently, or of saving the whole of his army. Either in conformity with those calculations, or actuated by a blind confidence in his cavalry, the enemy's horse charged ours in a situation very disadvantageous for the latter. The shock of the two bodies was most tremendous. In conclusion, after various conflicts, in which the advantage varied from one side to another, the enemy's cavalry, although superior in number and better mounted than ours, was thrown into complete disorder, beaten, and compelled to fall back to the files of the infantry, which, during the battle, had conducted its march towards Jagua, and when its cavalry was defeated was a considerable distance from the place where the action was decided."

The despatch adds, "The war of Peru would have closed yesterday, had not the enemy continued his retreat without intermission. Gen. Bolivar embarked for Peru on the 7th August, 1823, and his despatch announcing his victory is dated Aug. 7, 1824.

"The enemy was so panic struck, that they continued marching all night. To-morrow our army continues its pursuit." Signed,
TOMAS DE HERRES.

HOWARD BENEVOLENT SOCIETY. The annual meeting of this Society was held at the Marlboro' Hotel, on the evening of Wednesday, October 27. The following gentlemen were elected officers of the Society for the ensuing year:

JOHN TAPPAN, Esq. *President.*
GERARD HALLOCK, *Secretary.*
DEA. MOSES GRANT, *Treasurer.*

Standing Committee. Horace Fox, Jacob Bancroft, Otis Tileston, Aaron Woodman, Isaac H. Parker, Benjamin Howard, John W. Rogers, Samuel Beal, Benjamin Kimball, Ezra Chamberlain, Nathaniel Daniels, John Geyer, R. P. Williams, Thomas A. Davis, Simeon Palmer.

Auditors. Asa Ward and Albert Hobart.

Committee for soliciting donations, &c. Jona. Carlton, Moses Williams, John Fenno, jr. Henry J. Oliver, J. Richardson, Levi Bartlett, Daniel Cummings, Dr John Thayer, John K. Simpson, Francis Watts, Eleazer Howard, Calvin Haven, James Means, Albert Hobart, Benjamin Howard, William Marston, Abbot Lawrence, Dr Robert Fenelly, Samuel D. Torrey, Joseph Lewis, J. P. Blanchard, Stephen Dix, H. G. Ware, and David R. Griggs.

REPORT OF THE STANDING COMMITTEE.

Gentlemen of the Howard Benevolent Society.

The time having arrived for the Standing Committee to lay before you an account of their proceedings since the last annual meeting, they beg leave to submit the following statement:

Aware of the responsibility attached to the trust which you then saw fit to repose in them, they have endeavoured to distribute your charity among the sick and needy with a single eye to their temporal and spiritual welfare, and in strict accordance with the rules of the Society. Their meetings have been frequent, more especially during the inclement season of the year, and as each member is obliged to give an exact account at those meetings of every case in which he has granted, or purposes to grant relief, attempts at imposition are generally discovered or avoided.

Although the annual subscription of members and interest on the permanent fund amount together to the sum of $900 only, yet, in consequence of liberal donations from several of our benevolent citizens, your Committee have been enabled to expend during the last twelve months the sum of $2045. In more than one half of the cases to which relief has been extended, and which in thirty-one instances has terminated in death, sickness was the immediate cause of distress and want.

Your Committee are fully aware of the importance of contributing to the relief of the poor and destitute in that way which is least likely to offer them any inducements to look to charitable aid as a source of support; and they have taken every occasion to make it known, that the object of this Society is not to assist in *maintaining* the poor, but simply to aid in relieving casual sickness and distress. They have not failed, in the course of their frequent visits, to set forth the advantages and importance of industry, temperance and prudence; nor have they neglected to impress upon the minds of those whom they have visited, by serious and affectionate advice, the necessity of living sober, righteous and godly lives.

There seems to exist in the minds of many, a strong prejudice against this class of charitable institutions, on the ground that they serve to increase pauperism by leading the poor to depend upon the aid which they may thence expect to receive, and consequently to neglect the proper means of support, and thus become idle and intemperate. That the objection here stated will apply with but little force to the Howard Benevolent Society, appears from the fact, that it is the duty of their Committee not to afford assistance in any case, until they have ascertained by proper inquiry and personal observation, the situation of the applicants and the cause of their distress. Where that distress is traced to any improper source, such as idleness, or intemperance, no relief is given except in cases of great extremity; and even then it is given but sparingly, and in no instance is *money* put into the hands of persons relieved.

It has been already observed, that more than one half of the cases relieved have been those of sickness; our sympathies are excited by sickness, even where every comfort of life is at command.—How much more then should they be excited by the deplorable condition of those, who, amidst the sufferings of disease, are in want of even the necessaries of life! We trust that the number of those is small indeed, who would object to charitable aid in such a case. Look at the poor family dependant upon the daily labor of its head for support; see him in the midst of winter suddenly stretched upon the bed of sickness and perhaps of death; week after week of helplessness passing on; their scanty means exhausted; the wife worn down with fatigue, and their children hungry and cold! After beholding such a scene, can there be a heart so hard as to say, relief is dangerous?

Gentlemen, many are the cases of such complicated wretchedness which your Committee have been called to witness and relieve; and could you have observed the comfort bestowed, and the gratitude in many instances excited by the assistance which, through your charity, they have been enabled to afford, you could not but have blessed God for the institution of this Society, and esteem it a privilege that you were contributors to its support.

Your Committee cannot close this Report, without calling your attention for a moment to the subject of *Vagrant Children* and *Street Beggars.* It is painful to observe how many children of the poor, instead of enjoying the advantages of our Primary and Sunday Schools, are suffered to waste their time in the streets; some lurking about our wharves and stores becoming adepts in pilfering and vice; and others sent forth by their idle and cruel parents, with a false and well-told tale of woe, to solicit charity. This is an evil which seems to be the nursury and to lay at the very root of pauperism, and calls loudly for redress; as a continuance of such a practice, can hardly fail to prepare its wretched victims to become inmates of our Prisons and Almshouses. Your Committee beg leave respectfully to suggest, whether our fellow citizens would not better promote the cause of charity and humanity, by contributing more largely to the funds of this Society; and instead of listening to the importunities of strolling mendicants, to refer every such applicant for charity to your Standing Committee, whose duty, as already observed, requires them, before affording relief, to make themselves acquainted by personal observation and strict inquiry, with the situation of every individual who may apply to them for assistance. In this way, they conceive, real distress would be better relieved, our funds materially increased, and imposition in a great measure avoided.

Many cases of extreme suffering and want have occurred, in which your Committee have not been able in consequence of their circumscribed means, to grant so much aid as in their judgement was needed and deemed expedient; but they trust that a kind and benevolent public will not suffer this useful Society to be long in want of the means of doing all the good in their power, among the distressed and deserving poor of this community.

"To do good and to distribute, forget not, for with such sacrifices God is well pleased."

"Blessed is the man who provideth for the sick and needy; the Lord shall deliver him in the time of trouble."

JOSIAH F. BUMSTEAD, *Secretary.*

Boston, Oct. 27th, 1824.

WANT OF BIBLES IN THE UNITED STATES.

From the Eighth Report of the American Bible Society, presented May 13, 1824.

In the city of Boston, seventy families have been found destitute of the Bible in one ward, and in some others half that number, during the last year; though Bible Societies have been long in operation in that city. In the city of Hudson, where also Bible Societies have existed for several year, thirty-three families were found without the Scriptures on an examination of about one-fifth of the city; and it was supposed that at least an equal degree of want would be ascertained in the other four-fifths. In the city of N. York, where Bible Societies were established at so early a period, and where so many thousands of copies of the Sacred Volume have been distributed,—on an examination of one ward during the past year, 264 families containing 513 persons over ten years of age who could read, were found to be without the Scriptures; and in another ward, 324 families, containing 1265 individuals over ten years of age, who could read, were found to be in like manner destitute. The Secretary of a Bible Society in a nothern County in the state of N. York, officially declared, that more than 300 families in that county were without the Holy Oracles. The Secretary of another Country Society, in the same state, wrote, "It is ascertained that a multitude of families are destitute. Some possess a ragged fragment of the scriptures; and some not a page. In six familes, all living contiguous to each other, there is not one whole Bible; and in four no part of it." The Secretary of another Bible Society in the same County, wrote, "The funds of our Society would not purchase Bibles for the hundredth part of the destitute around us." In the annual report of another County Bible Society in the same state, there is a calculalion founded on the want ascertained to exist in a part of one of the oldest towns in the County, that 1314 families were without the Sacred Volume. In a town in Pennsylvania, where considerable activity in circulating the Scriptures has been shown for nearly ten years, thirty-one destitute cases were found in three out of four Wards. The Scretary of a county Society in that state, wrote to one of your officers,—"from the best information we have obtained, we are constrained to believe that there are between 400 and 500 families in the County destitute of a Bible." The report of a Committee of a county Bible Society in a State further south, has this declaration,—"Should it be said that a thousand Bibles would not supply our County, it would probably be speaking much within the bounds of real wants." A respectable Clergyman, in a district of another Southern State, informed an Agent of the Society, that he believed that ten or twelve hundred Bibles would not more than supply one in every destitute family in that district. The same Agent learned, that, it was supposed in another district, that among 18,000 inhabitants, not two-thirds of the families, were supplied with the scriptures.—In another district, the same Agent found it to be the opinion of some well qualified to judge, that, of a population of more than 20,000, not more than one-third of the families were furnished with the Bible; in some neighbourhoods, none had been found when sought for on particular occasions. The Secretary of a County Bible Society in a Western State, wrote, "It is believed that not more than half of the families in the County possess the heavenly gift." As to another County in the same State, it was presented to your Managers, that, of 15,000 or 16,000 inhabitants, 400 familes were destitute of the Holy Book. In the report of a County Bible Society, in a Western State, is the following passage, "Upon inquiry it has been ascertained with considerable accuracy, that between 600 and 700 families in our own County, and in the immediate sphere of our own Society, are without the precious Volume of inspiration." Concerning a single Township in a Western State, a communication was made to your Managers by a respectable number of the Society of Friends, that there were 147 families in that Township destitute of a Bible, and 144 families without a Testament. An Auxilary also to the West, in its annual report published the fact, that between 400 and 500 families or about 2,300 individuals had not the Scriptures,—in the County where that Auxiliary was situated. In another County in a Western State, 238 families in nine of its Townships were found to be entirely without the Holy Oracles. The Secretary of another Western Auxiliary, wrote, "There are about 150 families in the bounds of this County which are destitute of the Bible." And the Secretary of another Western Auxiliary stated that not less than 700 families in the County, forming the district of that Auxiliary, were not possessors of the inspired Volume.

MARRIED,

In this City, on Sunday evening, by the Rev. Mr Parkman, Mr Gilbert Nurse, of the firm of Payson & Nurse, to Miss Maria S. Hall.

On Monday evening, by the Rev. Mr Lowell, Mr Josiah Batchelder, of Billerica, to Miss Olive Studson Lyon, of Boston.

DIED,

In this city, on Friday morning, Mr. William Dutton, aged 23.

Elizabeth Tyler Walker, daughter of Mr. Barzillia Walker, aged 2 years and 3 months.

Deaths in Boston during the week ending Oct. 30th, was *twenty-two.*

On Sunday last, Louisa Maria, daughter of Lemuel and Caroline Little, aged 9 months.

In Dorchester, Hiram Walter, son of Capt. Michael and Susannah Harris, aged 4 years 4 months.

At New-York, Ann Maria, only daughter of William and Susan E. Clapp, aged 2 years.

In Dorchester, Mrs Ruth Billings.

In Lexington, Mr Reuben Pierce, aged 64.

In Bath, Me, Mrs. Emily, wife of Mr Joseph G. Torrey, publisher of the *Maine Gazette*, formerly of Boston, aged 27.

In Chasleston, S. C. Mr Horatio G. Wheaton, aged 34. He was a native of Sekonk, Mass. and a graduate of Brown University.

In Hallowell, Me. Dr Benjamin Page, Sen.

Marshall's Spelling Book.

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JACOB B. MOORE,
CONCORD, N. H.

And sold by all the Book-sellers in New-England.

MARSHALL'S SPELLING BOOK,

Adapted to the principles of Walker, the most approved standard of Pronounciation.

☞Price $10 per hundred, $1,50 per dozen, 18 cts. singly, neatly printed, and well bound.

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THIS Spelling Book has been published for about four years, during which time it has been very extensively used and approved by the best instructors of youth. The correct system of pronunciation introduced, and the taste displayed in selecting useful and entertaining school lessons, render this one of the very best elementary books now in use. Its conformity to Walker's standard, had it no other advantages, cannot fail to recommend it to general use in our schools, in preference to any other Spelling Book extant.

☞Recommendations in the most expressive terms, have been received, among many others, from the following gentlemen, whose literary character and experience render their testimonials in favour of any work sufficient to entitle it to universal patronage:—

Hon. JOHN MARSHALL, LL. D., Chief Justice of the United States.

Hon. DEWITT CLINTON, LL. D., late Governor of the state of New-York.

Hon. RICHARD SKINNER, LL. D., late Governor of the State of Vermont.

Hon. LEVI WOODBURY, LL. D. late Governor of New-Hampshire.

Rev. WILLIAM ALLEN, D. D. President of Bowdoin College.

Rev. CARLETON CHASE, Rector of Immanuel Church, Bellows-Falls, Vt.—who says:—

"Having formerly been much employed in the business of teaching, and still feeling an interest in the good education of the youth of our country, I beg leave to direct the attention of parents and teachers to a Spelling Book lately published by Elihu F. Marshall. It would be easy, but perhaps idvidious, to point out very important defects in other works of the kind—one of which may be mentioned; none of them within my knowledge are conformable to the received standard of pronounciation and orthography. In all our seminaries of learning, Walker is the acknowledged arbiter in these matters, and it is, in a great degree, the application of Walker's principles, which give merit to the work of Marshall; though I am fully sensible of the benefits to be derived from the simplicity, variety, and useful nature of his reading lessons. It is a misfortune to learn things in childhood, which we must unlearn in manhood; and it is a misfortune which every one has felt, who has attempted to free himself from any habitual error. The child, who has been accustomed to con the columns of Webster, for instance, is surprised and mortified on entering into society to find, that he neither pronounces nor spells his words like other people. He must then inquire for the standard, by which they are guided, and apply himself to the study of elements, when he should be pushing his pursuits into other fields. On these accounts, *I give a decided preference to the Spelling Book of Mr Marshall*, considering it superior to any thing of the kind extant in this part of the country; and I wish it may obtain a general introduction into our schools and families."

Rev. JOHN LAURIS BLAKE, of Boston; who concurs fully in the sentiments advanced by Mr Chase.

Rev. JOSEPH ELLIOT, an experienced instructor of youth in Vermont. He says:—

"The reading lessons in the Assistant, beautifully interspersed among the spellings, are simple, but pure in style, and contain a pleasing variety in verse and prose. The *Abreviations are far better than Mr Webster's.* The Vocabularies at the end are a great addition to the work. In a word, this is, in my opinion, the best book of the kind I have ever seen; I would that it were introduced into every family and school in the State."

Miss EMMA WILLARD, the Preceptress of the Female Academy, at Waterford. Her recommendation is as follows:— *Waterford, March* 29, 1820.

SIR—Whoever is a friend to the human race must regard with interest whatever concerns the formation of the mind and character. Considered in this point of view, a "Spelling Book" is a highly important work; and you have done me much honour to consult me concerning yours. I have carefully examined, and decidedly approve it. I have also compared it with Webster's Spelling Book, and were I a teacher of children, I should prefer it to that justly celebrated work; as in my opinion it is better calculated to facilitate the labour of teaching children to read,

Yours with respect and esteem,
E. F. Marshall. EMMA WILLARD.

Rev. PHINEAS COOKE, Pastor of the Congregational Church in Acworth, N. H.

Rev. LELAND HOWARD, of Windsor, Vermont.—who says:—

"I have with considerable attention examined the Spelling Book compiled by Mr Marshall which you sent me, and without hesitation, say, that, in my opinion, it is far the best book of the kind I ever saw, much before Webster's. I most sincerely wish it an extensive circulation. I doubt not that 'the more it is examined the better it will be liked by every scholar and christian."

Rev. GEORGE LEONARD, of Windsor, Vt.

The students of the Senior Class in Columbia College, N. Y.

And numerous Instructors of Youth, who have had any opportunit to introduce the work into their Schools Nov. 5.

POETRY.

FROM THE (EXETER) ROCKINGHAM GAZETTE.

To a young Lady on receiving a present of flowers, which she called Emblems of Friendship.

I thank you, my dearest, 'twas kind to send
A proof of love to your faithful friend;
And though I have long since learned to fear,
From the hard-won lesson of many a year,
That the faithless heart very seldom shares
In the language of feeling the tongue declares;
I will still believe, that at least in youth,
There may be a union of friendship and truth.

Besides, I am glad to see the flowers,
They remind my heart of its greener hours;
When all the present, the future, and past,
Were a vision of pleasure too bright to last.
Emblems of friendship! they may be now
They are torn away from their parent bough;
But they were not so when they used to stand
Beneath the care of a lovely hand,
And seemed as if grateful and proud to shed
Their fragrance round on their native bed;
And the light breeze whispered its joy to bear
Their perfume away to the evening air.
They are like friendship, when noon-day showers
Have torn them down from their native bowers,
When cold and withered their branches lie,
In the careless steps of the passer by;
Or when the maiden delights to wear
Their green in the wreaths of her braided hair,
To brighten her charms on some festive day;
And then like a friend to be cast away,
Or folded down in some holy book,
In which she is never again to look;
Or given away to some favoured youth,
In the silent language he takes for truth;
To be worn, and worshipped, and fondly pressed
By day and night to his foolish breast;
Till he finds that the flowers will be blooming on
When the love that gave them is long since gone,
And their beauty may perish, whenever it will;
The flowers of the heart may be frailer still.

'Tis the fault of nature, for ask your heart,
If its own warm feelings do not depart?
If it never breathed a delightful vow
To friends it will scarcely remember now?
And yet in yourself, you do not condemn
The change of feeling, you censure in them.
Oh no! for friendship will not be true,
And the radiant star of the morning dew
Which the zephyr dries with its gentle wing,
Is as brilliant, as fair, and as vain a thing.

I've seen the gaze of an altered eye,
And the hand held from me I knew not why;
I've heard the footsteps of friends who fled,
When sickness hung over my weary bed;
And I tho't that the heart might be warmed as soon,
By the last cold ray of the waning moon.
I would trust as soon to the meteor spark
That misled the course of the shipwrecked bark;
As confide in the perjured betraying kiss
That friendship gives in a world like this.

But they were not all—and while they were changed,
There were some whose feeling no time estranged;
Whose words of kindness were true to the last
As the leaf endures when the summer is past.

Then if there is friendship which can be true,
May its best affections be pledged to you.
If there are hearts you love to cherish,
If there are feelings that will not perish,
May they strew their blessings around your way
From this morning hour to your latest day.
If the hope that before you so bright appears,
Has risen in smiles to go down in tears;
If the star of promise that blazes high,
Be quenched in the clouds of a stormy sky;
May a hand as true, and more dear than mine
Be near to support you in life's decline,
Till you reach the mansions of heavenly rest
Where friends unite, and their loves are blest. W.

From the Mobile Com. Register.

The following Chronological List of the principal Officers of the United States' Government, under the Constitution, has been compiled from authentic sources, and may be interesting to many as a convenient document for reference.

PRESIDENTS.

George Washington, of Virginia, appointed	1789
John Adams, of Massachusetts,	1797
Thomas Jefferson, of Virginia,	1801
James Madison, of Virginia,	1809
James Monroe, of Virginia,	1817

VICE PRESIDENTS.

John Adams, of Massachusetts,	1789
Thomas Jefferson, of Virginia,	1797
Aaron Burr, of New York,	1801
George Clinton, of New York,	1805
[Died, April 20, 1812.]	
Elbridge Gerry, of Massachusets,	1812
[Died, November 29, 1814.]	
Daniel D. Tompkins, of New York,	1817

SECRETARIES OF STATE.

Thomas Jefferson, of Virginia,	1789
Edmond Randolph, of Virginia,	1794
Timothy Pickering, of Massachusetts,	1795
John Marshall, of Virginia,	1800
James Madison, of Virginia,	1808
Robert Smith, of Maryland,	1809
James Monroe, of Virginia,	1811
John Q. Adams, of Massachusetts,	1817

SECRETARIES OF THE TREASURY.

Alexander Hamilton, of New York,	1789
Oliver Wolcott, of Connecticut,	1795
Samuel Dexter, of Massachusetts,	1801
Albert Gallatin, of Pennsylvania,	1802
George W. Cambell, of Tennessee,	1813
Alexander J. Dallas, of Pennsylvania,	1814
William H. Crawford, of Georgia,	1817

SECRETARIES OF WAR.

Henry Knox, of Massachusetts,	1789
Timothy Pickering, of Mass.	1795
James M'Henry, of Maryland,	1796
Samuel Dexter, of Mass.	1800
Roger Griswold, of Connecticut,	1801
Henry Dearborn, of Mass.	1801
William Eustis, of Mass.	1809
John Armstrong, of New York,	1813
Isaac Shelby, of Kentucky,	1815
(Did not accept.)	
William H. Crawford, of Georgia,	1816
John C. Calhoun, of S. Carolina,	1817

SECRETARIES OF THE NAVY.

Note—This Department was not established until the 30th of April, 1798, being prior to this date, a branch of the War Department.

George Cabot, of Mass. appointed,	1798
Benjamin Stoddard, of Maryland,	1798
Robert Smith, of Maryland,	1802
Jacob Crowninshield, of Mass.	1805
Paul Hamilton, of North Carolina,	1809
William Jones, of Pennsylvania,	1812
Benjamin W. Crowninshield, of Mass.	1814
Smith Thompson, of New York,	1816
Samuel L. Southard, of N. Jersey,	1823

POST MASTERS GENERAL.

Samuel Osgood, of Mass. appointed	1789
Timothy Pickering, of Mass.	1791
Joseph Habersham, of Georgia,	1795
Gideon Granger, of Connecticut,	1802
Return J. Meigs, of Ohio,	1814
John M'Lean, of Ohio,	1824

CHIEF JUSTICES OF THE UNITED STATES.

John Jay, of New York, appointed	1786
William Cushing, of Mass.	1796
Oliver Ellsworth, of Connecticut,	1796
John Jay, of New York,	1800
John Marshall, of Virginia.	1801

ATTORNEYS GENERAL.

Edmond Randolph, Virginia, appointed	1789
William Bradford, of Penn.	1794
Charles Lee, of Virginia,	1795
Levi Lincoln, of Massachusetts,	1801
Robert Smith, of Maryland,	1805
John Breckenbridge, of Kentucky,	1806
Cæsar A. Rodney, of Delaware,	1807
William Pinkney, of Maryland,	1811
Richard Rush, of Pennsylvania,	1814
William Wirt, of Virginia.	1817

SPEAKERS OF THE HOUSE OF REPRESENTATIVES OF THE UNITED STATES.

First Congress.—1st and 2nd Sessions held at N. York, the 3d at Philadelphia.	
Fred'k. A Muhlenburg, of Penn.	1789
Second Congress.—Held at Philadelphia.	
Jonathan Trumbull, of Conn.	1791
Third Congress.—Held at Philadelphia.	
Fred'k. A. Muhlenburg, of Penn.	1793
Fourth Congress.—Held at Philadelphia.	
Jonathan Dayton, of N. J.	1795
Fifth Congress.—Held at Philadelphia.	
Jonathan Dayton, of N. J.	1797
Sixth Congress.—1st Session at Philadelphia, 2d at Washington.	
Theodore Sedgwick, of Mass.	1799
Seventh Congress.—Held at Washington.	
Nathaniel Macon of N. Carolina,	1801
Eighth Congress.	
Nathaniel Macon of N. C.	1803
Ninth Congress.	
Nathaniel Macon, of N. C.	1805
Tenth Congress.	
Joseph B. Varnum, of Mass.	1807
Eleventh Congress.	
Joseph B. Varnum, of Mass.	1809
Twelfth Congress.	
Henry Clay, of Kentucky,	1811
Thirteenth Congress.	
Henry Clay, of Kentucky, until January 17th, 1814.	1813
Langdon Cheves, of S. Carolina, for the residue of the Congress.	
Fourteenth Congress.	
Henry Clay, of Kentucky,	1815
Fifteenth Congress.	
Henry Clay, of Kentucky,	1817
Sixteenth Congress.	
Henry Clay, of Ken. during the 1st session.	
John W. Taylor, of N. Y. during the 2d session.	
Seventeenth Congress.	
Philip P. Barbour, of Virginia,	1821
Eighteenth Congress.	
Henry Clay, of Kentucky,	1823

UNITED STATES AND ENGLAND.

We published last evening an article from a Boston paper, containing an extract from an English publication, which breathed a spirit of liberality towards this country, and spoke in a handsome manner of "Redwood," a novel lately published in this city, from the pen of an American lady. It gives us great pleasure to add another instance of the increasing liberaltty between the two countries, furnished by the subjoined letter from the celebrated and accomplished Miss Edgeworth, to Dr Griscom, of this city, containing her remarks on his "Year in Europe." Our readers will doubtless peruse it with a lively interest, both on account of the source whence it emanates, and the character of its contents. There is one remark which will forcibly arrest the attention of the reader. Miss Edgeworth says it has become fashionable in London to *speak* well of the Americans, and she expresses a hope that it will soon become equally fashionable to *write* in the same manner. To this we say amen. Our sentiments on this subject are well known. We wish to see a spirit of courtesy and liberality prevailing between the two nations; but it must be on terms of reciprocity and without any humiliation on our part. Self-respect is the only way of insuring respect from others. *N. Y. Statesman.*

EDGEWORTH'S TOWN, MARCH 4, 1824. You have obliged me much by the present you have made me, sir, of your travels in Europe. Tho' they could not contain so much positive novelty for us as they do for the Americans, yet they will not be less interesting to the old than to the new world. The interest of curiosity may not be so great, but that of self-love still greater. We are anxious to see how European things and persons strike Americans. It happens that you have given accounts of persons and things in England, Scotland, France, Geneva and Switzerland, which my sister and I have recently visited; and many of the persons whom you mention are our particular friends. To the justice and spirit of all the delineations of what we have seen, we can bear full testimony; and from these we are reasonably led to infer, that all your representations of what we have not seen are equally accurate.

Your account of the manufactures of Sheffield, for one instance, gives as much information as possible in a small compass, and must therefore, be valuable to foreigners, who are more curious to know how the toys in the great Toyshop of Europe are produced with such celerity and perfection. I am sorry you did not see Birmingham and Watts.

Your work has reached me but a few days, and I have not yet finished reading it; but as I have an opportunity of sending this letter by a person who is going to Philadelphia, I cannot delay to offer you my acknowledgments, though they must be insufficient as I have not yet seen the extent of my obligation.

I have seen enough, however, to judge of the spirit of candor and liberality, and the freedom from national jealousy, evinced in your work. I wish that this spirit, which does so much honour to the character of each individual, and which is the true policy of every nation, were more general between America and England.

It is now becoming *fashionable* indeed in London to *speak* well, of Americans, and I hope the fashion of writing with liberality will follow in among our best authors and yours.

Washington Irving has set an excellent example. In others of your writers, and of the panegyrists of their country, I have regretted to observe the talent they individually possess, and the grand facts they had to produce in favour of America, marred and disgraced by this sort of national spirit of monopoly. Let them raise and glorify their country, and exult in her talents and triumphs in arts and science as much as they will; in this they may be sure of the concurrence of the wise and the sympathy of the good, and the indulgence of all. Even if they exaggerate a little in favour of their country, it is an amiable weakness, for which there should be, and *is*, a give-and-take charter granted by the common custom, more powerful than the common law of nations. But the moment any one nation, or one world, begins to depreciate the other, indulgence and sympathy cease, and the just inference is, that those who attempt to knock down others that they may raise themselves upon the fallen bodies, are conscious that they are inferior.

May this invidious and degrading spirit cease on both sides the Atlantic! Let us all try to raise ourselves without lowering others! May public esteem be the just reward of every writer, who sets this laudable example, and who preserves temper and candor, even when goaded by illiberal criticism, or tempted by vulgar example!

I am, sir, your obliged servant,

MARIA EDGEWORTH.

PROMISE-BREAKING.

In the polite world forms of speech are used, which are not meant to be understood according to their obvious meaning. For instance, when one man says or writes to another, Your humble servant, or your most obedient, he intends not to bind himself to clean the boots of the one he thus addresses, or to do him any sort of menial service; and much less does he mean that he is ready and willing to yield him obedience in all cases whatsoever. It is hardly worth while, however, to enlarge upon this topic, as the aforesaid forms of speech have almost become obsolete, at least in these United States. Pledges of humble service and passive obedience, mutually given in the interchange of civilities, are now as rare in this country as they once were common. This is no matter of regret; for it is not a *flower* that has been plucked up, but a *weed*.

But there is one other form of words, which seems to have come into general abuse over this whole country; and it is more to be lamented, as these last are words of grave import, as well as obvious sense; I mean the phrase, so abundantly used—*I promise to pay*. In other times these words were passed with timid caution, and when passed, they were held sacred; but they are now words of mere form, meaning nothing; very like the old complimentary phrases—Your humble servant—Your most obedient. Not but that the *promisee* always interprets the text, as of old, according to its literal or expressed meaning. But the *promiser* perverts the text, that he may accommodate it to his own heterodox notions; or, rather, after the Romish doctrine of mental reservation, he, mentally interpolates the word *Never*—making it run thus, I promise (*never*) to pay.

It would be endless to recount all the mishiefs that are flowing in upon society from this prevailing heresy; nor is it needful, since the most of them are too obvious to escape notice. Wherefore, not to mention the vexatious disappointments, the indignant feelings, daily arising, in ten thousand instances, from this single source; nor yet to mention its destructive influence upon all confidence between man and man:—passing over these topics and others akin to them, I shall consider the matter merely as it affects the interests of the delinquent party.

Be it supposed that he is a man possessed of several estimable qualities; that he has a large stock of what is called good nature; that he is obliging and compassionate; that, in the main, he is a moral man; and, finally, that there is no apparent blemish in his character, save this alone.—Give the delinquent all these good qualities, and yet "the dead fly in the precious ointment," spoils the whole compound.

There is a grain of immorality in every instance of voluntary word breaking; and in this, as in every other vice, one step naturally leads to another. The good natured man, who has neglected to fulfil his promise, is fain to cast about him for an excuse, and if he cannot *find* one, he *makes* it. This can hardly be done, for the first or second time, without a considerable struggle with moral principle. But it soon becomes feasible, and as natural almost as to breathe. In the process of this ill habit, he quite loses his moral feelings, as respects strict veracity; and almost every day he lives, he deals in fiction without any sort of compunction.

Nor is this all; he is the occasion of falsehood in others. He steps over to one of his neighbours to borrow. His neighbour respects him for his sundry good qualities, but knows well the particular infirmity of his character. He is loth to lose his friend, and quite as loth to hazard his money. What does he do? *He*, also, proceeds to frame fictitious excuses: "I am very sorry, Sir, that it is not in my power to oblige you. There is no man living that I should be more ready to serve; but—but—" and then out comes the excuse, *lie and all*.

The man that makes it his general practice to shuffle off, as much as possible, the payment of his honest debts, not only forfeits all claims upon the confidence of society, but loses an essential part of self-respect. He often meets with fellow beings, with whom he cannot so much as interchange the customary salutation, without enduring the feelings of self-abasement, and in conversing with whom, he is compelled as it were to have recourse to prevarication and quibble.

And what does he gain by it in his secular affairs? Nothing at all. He is a loser even there. If he frequently suffers the compulsory process of law, he is a ruined man. Or if he procrastinates till he has quite exhausted the patience of his creditors, and then pays, seemingly rather to avoid the expense of law, than from an honest principle, still he loses that credit which, to his secular affairs, might be an incalculable benefit; and, in seasons of pressing emergency, if he have not sufficient resources in himself, he can find them no where.

A strict regard to one's word or promise, is one of the first of social virtues. Wherefore young men who are entering or have just entered, the threshold of business, would do well to keep in memory the following maxims. Be as careful of *taking*, as of *giving* credit. Never run in debt beyond what you have a moral certainty, or at least a reasonable prospect, of being able to pay in season. Never defer payment when it is needed, if you have the power to make it.

A word to those who prefer the *honour* of giving, to the *duty* of paying.—The claims of justice are paramount to the calls of generosity and even to the *ordinary* claims of charity; so that to *give* to some what is *due* to others, is not charity, but unrighteousness. Even the *Corban*, or the thing dedicated to a sacred use, was denounced by our Saviour in instances wherein the dedication of the thing defrauded any of their just dues. *Brief Remarker.*

THE HUMAN LUNGS.

The structure and function of the lungs in human subjects, has long been a chief study of Dr Majendie, of Paris, and by very numerous dissections of this organ, in its ordinary and also in its phthisically diseased state, he has ascertained that the tissues or cellular coats of the lungs are almost entirely composed of the minute branches of blood vessels, of the pulmonary arteries and veins, anastomising or connecting with each other. The cells of the lungs diminish in number, but increase in size with considerable regularity, from childhood to old age, the increase being greatest, where a cough has attended the individual. That on the whole, aged people consume much less oxygen, and consequently have less animal heat, and are less able to resist cold than the young. Dr Majendie has found, that the beginning of phthisis, or consumption, is owing to the small parietes of the pulmonary blood vessels secreting a greyish yellow matter, in one or more of the cells of the lungs; this, in some cases, is moveable, and the patient coughs it up, and recovers; but much too frequently it increases, adheres to the small vessels, gradually obliterates them, and the whole lobe at length becomes tuberculous, or formed of this greyish yellow matter.—Considering thus the commencement of consumption as only an alteration in the habitual secretion of the vascular tissue of the lungs, Dr M. employs sedatives, and particularly the hydrocyanic acid, in the two first stages of the disease, with the happiest effect. *Monthly Mag.*

A REMEDY FOR CORNS. Roast a clove of garlic on a live coal, or in hot ashes; apply it to the corn, and fasten it with a piece of cloth, the moment before going to bed. It softens the corn to such a degree, that it loosens and wholly removes the corn in two or three days, however inveterate; afterwards wash the foot with warm water; in a little time the indurated skin, that forms the horny tunic of the corn, will disappear, and leave the part as clean and smooth as if it had never been attacked by any disorder. It is right to renew the application two or three times in twenty-four hours.

NEW HYMN BOOK.

THE stereotype (2nd) Edition of the NEW-YORK COLLECTION OF HYMNS, is for sale by Cummings Hilliard & Co. and at the office of the Christian Register. ☞Price—well bound in strong sheep, and lettered, 40 cents per hundred—and 50 cents per dozen. In other binding proportionably low.

This work has been adopted in about twenty different Societies within the short period in which it has been known. It is in a form not to be changed, and any additions which it may hereafter be thought expedient to make, will be published separately, so that they may be annexed at pleasure to the original work. Oct 15.

FILIAL Affection, or the Clergyman's Grand-Daughter, a Moral Tale, by the Author of the Factory Girl, James Talbot, &c.

This valuable little work may be obtained at this office.

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Published every Friday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

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Boston:—Printed by Thomas G. Wells.

CH

VOL. III.

Miscellanies.

Among the writings of the celebrated
we have the following beautiful transl
Lamentation of David, over Saul and Jon

O, Antelope of Israel!
Pierced on thine own mountains!
Ah! how have fallen the brave!
Tell it not in Gath;
Publish it not in the streets of Ashke
Lest the daughters of the Philistines
Lest the daughters of the uncircumci
Ye mountains of Gilboa!
On ye be neither dew nor rain;
Nor fields affording oblation;
Since, there, hath been vilely cast aw
The shield of the brave! the shield o
The armor of the anointed with oil!
From the blood of the bold,
From the havoc of the brave;
The bow of Jonathan was never held
The sword of Saul never returned in v
Saul, and Jonathan!
Linked in their life time by mutual lo
At their death they were not disunite
They were swifter than eagles:
They were stronger than lions.
Ye daughters of Israel, weep over Sau
Who put ornaments of gold on your a
Ah! how fallen the brave,
In the midst of the battle!
O, Jonathan! pierced on thine own h
I am in distress for thee, my brother J
Very dear to me wast thou:
To me thy love was wonderful;
Surpassing the love of women!
Ah! how have fallen the brave!
How perished the weapons of war!

From the (London) New Monthly

ELEGY.

A shadow on my spirit fell,
When my hush'd footstep from thee p
And sad to me thy mild farewell,
To me, who fear'd it was thy last;
And when I saw the next, a viel
Was drawn upon thy features pale.

They strew'd thee in thy narrow bed
With roses from thy own loved bower
In melting anguish memory fled
Back to thy valued rural hours;
And saw thee gently gliding round,
Where all to thee was Eden ground.

The God, whose presence met thee the
Was with thee in thy slow decays;
He answered to her dying prayer,
Whose life had been a hymn of prais
Thy God was nigh—thy Shepherd-God,
With comfort of his staff and rod.

I lay thee where the loved are laid;
Rest—till their change and thine sha
Still voices whisper through the shade;
A light is glimmering round the tomb
The temple rends! the sleep is ended—
The dead are gone, the pure ascended;

COLLECTIONS.

FOR THE CHRISTIAN

John Evelyn, Esq., the author of
was a gentleman of distinguished ch
name in the busy and important time
I. and II., of James II. and King W
he early accustomed himself to note
as occurred, either of a domestic or
ture, which he thought worthy of re
He was known to, and had much pe
course with, the Kings Charles I. an
and was in habits of great intimacy
of the ministers of those two monarc
many of the eminent men of those
amongst the clergy as the Laity.
also to have been as distinguished
as for his fine taste and liberality.

Of Mr. Evelyn's children, one so
at the age of five, and one daughte
at nineteen, were almost prodigies.
moirs, or journal, he has described
ordinary endowments; and the follo
is extracted from his notices of
Mary, cannot be read without exci
tender emotions. It is a beautiful
parental feeling, and presents a lov
of female worth.

"March 4th, 1685. My daught
taken with the small pox, and th
found no hope of her recovery.
affliction to me; but Gods holy wi
"March 10th. She received th
ment: after which, disposing her
what God should determine to infl
the remainder of her sickness wit
nary patience and piety, and more t
resignation and blessed frame of
died the 14th to our unspeakable
affliction; and not to ours only, b
who knew her, who were many
quality, greatest and most virtu
The justness of her stature, perso
of countenance, gracefulness of mo
ed, though more than ordinary be
the least of her ornaments, compar
of her mind. Of early piety, si
gious, spending a part of every da
reading, and other virtuous exerci
collected and written out many of
ful and judicious periods of the bo
in a kind of common place, as fr
mond on the New Testament, an
best practical treatises. The F
was as familiar to her as English
stood Italian, and was able to ren
account of what she read and
which assisted a most faithful me
ernment; and she did make very